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Which shall rule, the brute or man?
And how?

THE
VIGILANTE MANUAL

A HANDBOOK OF SOCIAL ORDER

The time is now come for all who would call themselves real men and women to get together and rid human society of the brute and all he stands for — among other things injustice, oppression, hatred, crime and war.

Price 60 cents

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Whatever **others** may be or do,
One question is **always** up to **YOU**:
"Am I man or brute?"

Read this book carefully and get your answer.

AN OPEN LETTER

To President Wilson

and The People of the United States:

The accompanying booklet, **"The Vigilante Manual,"** has to do with manhood and brutality, in their bearing, not only upon war, but upon any social question or situation that may arise, little or big.

It puts the query squarely up to every individual, upon any and every occasion,—**"Am I a man or a brute in this matter?"** and shows the only course any man or group of men or nation **can** pursue, in any given case, if they would call themselves or be called **real** men or sane, safe or civilized, or have the least regard for this thing **"honor"** about which men are babbling so much to-day.

This means the book cuts off short with the confusion, crime, suffering, hatred and strife in which the human race has always lived, and makes all for manhood, understanding and civilization, merely by showing what these things are.

It means ideas are here presented which will keep the people of the United States, or any other people, out of war, if they pay any attention whatever to the

dictates of intelligence and manhood in the matter and **want** to keep out.

It means these ideas are the ones which are going to stop the present war when it is stopped and finally banish all thought of war from the minds of men.

And it means a lot more things which will all come clear as we go.

To get the trend of the work turn to the word **"Understanding."** You will find it under **"U"** toward the end of the Manual. Read what is said about that, and then, without heeding the references to other words there given, turn to **"Neutrality," "Arbitration," "Peace"** and lastly to **"War."**

After that, begin again at the top of the front cover and read the book carefully, following closely the suggestions made under **"How To Use The Manual,"** when you come to them.

A VIGILANTE.

New York, February 20, 1917.

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No. 1

KEEP this booklet. It may soon be out of print, and, anyhow, you want it for reference, so, keep it. In a very short time you are going to be either glad you did or sorry you didn't.

THE
VIGILANTE MANUAL

A Handbook of Social Order.

STANDARDS, INFORMATION AND SUGGESTIONS USEFUL TO THE VIGILANTE.

Indispensable, also, to all interested in the new art "Social Engineering," in so-called "Social Science" or "Social Work," or in any social or religious subject whatever; as well as to all who would call themselves men or sane, safe or civilized.

Intelligence, let consciously into men's dealings with "each other," to-day, is going to dispel distrust, care, worry, injustice, oppression, misery, degradation, hatred and crime, exactly as a flood of sunlight drives the shadows and spooks from a haunted garret. It is the Vigilante job to see that it gets there.

FIRST EDITION.

New York, March, 1917.

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These few pages are the beginning of a book the present author and compiler intends shall be made up of excerpts from his writings, or anybody's else writings, or any other things it may seem fit to put into it.

Remember, this is only the beginning. As the material increases the book will grow, and appear in successive new editions as rapidly as occasion may require, and means to print them may be available.

DEDICATION

First, to my wife, the little wonder who has so grandly met the care, hard work and fatigue, the hardship, heartburn and suffering imposed upon her by this work in which I am engaged.

Next, to our children, each of the four, who I want to see go out into the world headed consciously and straight for **real** man- and woman-hood. Headed unmistakably and indisputably that way by the mental attitude I call **manhood,** as well as by definite, clear, working ideas of how to live and work **together** with others instead of **against** them.

And headed **irresistibly** that way because that mental attitude and those ideas make for all the word manhood implies,—sanity, safety, faith in all men, freedom, peace,—in one word, **civilization,** and that includes all real men could want, to the exclusion of every thing else.

And then to every man, woman and child who suffers, or is weary of brutality, care and strife; who ever longed, hoped or worked for better social conditions, or dreamed such things might sometime be: In short, to all mankind, I dedicate this book.

PREFACE

It must be perfectly plain to every man that all disputes and quarrels and strife in the world are over things upon which the contestants are not agreed, and that, among human beings, at least, all the **worst** disputes and quarrels and strife are over **social** matters such as law, justice and rights.

There can be no rational dispute over how many inches there are in an English foot to-day, or how many cents in a United States dollar, or minutes in an hour. All men who know are agreed upon these things. Those who don't know can find out, and you and I would consider it insane to quarrel about them.

The nations of Europe are not fighting about the English or German mile or the kilometre or verst, or the best way to build railroads or steamships. The strife is all over justice and rights, freedom and honor, and the very fact there is strife shows those nations are not **together** in their ideas of these things. **They are not agreed as to what either justice, rights, freedom or honor is.**

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But do you know of any nations or men who are? Let anybody start talking on one of these or any other

social subject and see how far he'll get before first you and then some other man and then another and another, down to the very last man on earth would say, if occasion arose,—"I don't agree with you there."

Or, we need not go as far as that. Do you know of any man who is agreed with **himself** in such matters? Let the man we have just been listening to, talk on without contradiction by others, and see how long before he'll **contradict himself** and not be able to clear up the muddle. Or let him go on as long as he likes and finish anything he has to say, and then see whether he can give a really **clear** answer to a single simple question on any social matter, an answer that will stand test and hang together under investigation, and prove really satisfactory to the speaker himself or anybody else.

And there is a better way than even that of going about this thing. Let any man sit down and really **reason** over whatever social matter he will, and see whether he do not, within the first minute, run up against a conflict in his own ideas and, before the end of two minutes, have to admit to himself,—"these things are not clear to me."

* * *

The point I want to bring out is, social subjects,—and when I speak of these I mean religious subjects as well,—are just the ones that never yet were clear to anyone. Men can never agree upon things that are not clear, and, so long as they do not agree upon **social** subjects, at least, there is going to be dispute and quarrel and fight.

And don't forget this,—there is going to be plenty of **hatred** too, the thing that breeds **more** dispute and quarrel and fight.

On the other hand, all the dispute and quarrel and fight in the world, however intense or violent, and all the hatred and "love" in the world of the same kind, and all the other things in the world, however so-called "bad" or "good" they may be, will never bring any man or number of men what they want before those men have fixed in their mind a definite, clear, working idea of what they **DO** want.

Until they get such an idea they wouldn't hear the thing they are looking or fighting for if it stood close beside each one hollering into his ear: "I'm right here, turn in your madness and look." And they'd go a million miles out of their way, turning and twisting in every conceivable direction, and doing everything they could to dodge it, if it stood always immediately before them with outstretched arms and a label any man not **wilfully** blind could read.

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Obviously, then, the first thing for any man to do who would get what he wants in life or call himself or be called a real man or sane, safe or civilized, is to be sure and have things clear in his own head.

If he want justice and rights, freedom and honor or peace let him first make up his **own** mind,—not somebody's else,—exactly what these things are, that is, exactly what the words justice, rights, freedom, honor and peace are going to mean **to him.** And he'll be surprised to see how easy it is to attain them.

It is the man who **knows** what he wants and gets right out after it who gets it, but that is not saying the man who doesn't know, better stay at home and wait for it to come around for he'd never get anything but left if he did.

PURPOSE

With the foregoing as a preface, this beginning of a book enters the social controversy during the greatest crisis in social affairs the world has ever known.

It is the outcome of an un-"educated" man's almost unaided and unencouraged efforts to come to his senses in the midst of the Hell's madness and confusion in which he has always lived, and get things right in his head.

It was evolved by applying **reason** to social affairs, something you will rarely find any man doing, and so, in the very nature of things, one of its two outstanding features is an absolute break and **irreconcilable conflict** with prevailing social ideas, practices and conditions, while the other is the better things it proposes.

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I am well aware the Manual will seem crude, or even uncouth or wild to many, but that isn't bothering me any and you don't want to let it bother you in the least, for the book will accomplish its purpose just the same.

That purpose is, to give impetus and direction to an open, free discussion of the meanings of our SOCIAL

WORDS with a view to quickly developing and fixing in men's minds, SOCIAL STANDARDS, something the world never yet has known, yet without which it is idle to even imagine any man can agree with himself or any other, or any of us can think or talk or in any way act RATIONALLY in ANY social matter.

The one great need of the human race to-day is, the dislodgment of the ages old, **emotional,** insincere and damning **rot** we still mumble over to ourselves and each other under such headings as **law, order, government, sanity, right, rights, liberty, business, conscience, duty, morals, love, manhood, character, honor, patriotism, preparedness, peace, civilization** and **religion,**— by **definite, clear WORKING** ideas of these things, and that is the dislodgment this discussion is going to bring about.

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It may seem an awfully big job to tackle,—this one of making the whole world over, as many insist upon calling it,—but that's another thing you don't want to let bother you in the least, for, I assure you it only **seems so.** In reality it's a very easy thing to do.

The single necessity is that someone propose the first **real** social standard, and then some of us get **together,** wide awake or **vigilant,** and begin checking up prevailing social ideas, practices and conditions by that.

What I mean by a "real" social standard is, an idea relating to men's dealings with "each other," which will

itself stand test and hang together under investigation because intelligence tells every man it is **SO.**

If a lot of coins and counterfeits, or diamonds and rhinestones were mixed in together, and you gave a child the proper standards,—that is, showed him, in a way he could understand, how to tell one from the other,—he'd quickly and infallibly separate the true from the false.

And so it is going to be here. Let someone propose, for example, a real standard of **"Manhood,"** by which any child can tell a manly idea or act from a brutal one, and all the brutal ones will soon disappear, for such things have no place in the relations and dealings with each other of beings who would call themselves men.

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You will notice I do not speak of separating manly from brutal **men,** for that is impossible. We are **ALL** more or less refined brutes, each preyed upon by others of his kind and each consciously or unconsciously seeking others upon whom he can prey.

Many, of course, will resent this statement and insist they or some one or more persons they know are **not** brutes, but that merely means the brute in some of us is bcome very **subtle** and imaginedly hard to detect. A little closer look will reveal the fact that, with all its co-called refinements, this arrangement we call our social "order" is still nothing more than a cover of sophistry and sham under which men scheme and work against and prey upon "each other."

This is so and can be so only because in all we call "making a living" as well as in every social relation, men are not yet out of the brute stage. The human race has just simply not yet got that far, and when I speak of the **refined** brute I would have you mark it well for if there be one idea above all others, I would set working in your mind right now it is this:—

The more refined the brute the more dangerous is he, for the more perfectly, unsuspectedly and successfully will he play The Devil in deranging the ideas and affairs of men.

A close counterfeit is always more difficult to detect than a poor one, and in exactly the same way a being almost but not quite a man is a far more dangerous member of society than one anybody can see is not manly.

The brute we know as Tammany's Tiger neither terrifies, bothers nor interests me in the least for he is covered with hair and stripes and has a long tail and ugly claws and jaws and a growl. Anybody with half an eye can see him anywhere and we all know he would not dare stalk abroad in anything a sane man would call civilized society for he would not be tolerted one instant.

Nor am I interested in the brute at present so visibly Hell mad in Europe; in the war offices of London, Paris and Berlin, for example, and the minds of the people at war.

He is covered with armor and bristles with bayonets and employs big guns and battleships, Zeppelins, sub-

marines, trenches, liquid fire, poisonous gases and trickery and treachery to attain his ends.

The brute that holds my attention is the quiet, subtle one. The one that lies hidden or creeps in and plays havoc where people least suspect him and many will deny he exists.

I mean the brute we find in our churches where we talk so much of "morals" and "love" and "right" and "wrong" and claim to teach "religion" without knowing what one of these things is.

The one in our universities where we teach ethics and economics, statecraft, psychology, sociology and law; all of it junk we sometimes call "science," but which never yet was science and never will be science so long as we refuse to bring to bear upon it the one thing that not only makes science possible, but makes all for science to the exclusion of everything else,—an open mind, or desire to understand.

I call it all junk, for if we had a single clear idea of ethics, economics, statecraft, psychology, sociology or "law" there couldn't be any war.

I mean the brute we find on our lecture platforms, in our industries, business, legislative halls, courts and every phase of human social activity. The subtle one that even the "best" mother unconsciously turns loose in the mind of the child at her knee when she tells him, for example, religion is something he must take on "faith," a lot of things he must "believe" without question or doubt or any attempt to investigate for himself in an effort to understand.

When she hyphenates Christianity and teaches her boy, nothing like the **real, broad** thing, but mere "Methodism," "Unitarianism," "Catholicism," or "Christian Science" or when, in talking of manhood, she hyphenates that and instils into him, not that he must be a **real man** and put manhood first, always, but be a "good" American, Englishman, German or Turk, as though there could be any such thing where manhood takes second place, or as though anything but manhood were necessary or possible among real men.

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All the wild riot of savagery and crime in our day or any other cannot draw my gaze one instant from the brute that walks straight in and makes himself permanently at home in the mind of every child when he is taught these things, or to save his pennies and look forward to a pleasant occupation in life with a good income, nice family and home and plenty laid by for his old age, without being given a single clear idea as to the dictates of manhood and the danger of brutality in it all.

Or when his mother tells him to be ever ready to fight for his home and country and flag but does not reason in the matter and tell him against whom or what to fight, or when or under what conditions.

If that mother would only pause a bit and go carefully, in a real desire to have her boy understand, she would teach him to found his business, home and country upon such broad and strong ideas, and make his flag stand for such common sense things, that

nobody would think of either questioning or attacking them but every man would say:—"That's fine, I want my business, home, country and flag to be that way too,"—and they'd make them so.

But no, that boy grows up with no better ideas in these matters than his ancestors had thousands or millions of years ago; that the only thing to do is:—"Get yours while you can and be sure and get enough;"—and the only way to defend home and country and flag is to keep plenty of powder and shot on hand and be always ready to fight when the word comes. Not because he or anybody else understands but, exactly the opposite, because men do **NOT** understand. If they did they wouldn't fight.

Our man imagines he has to fight because somebody says so, or because "the other man" is such a brute or so uncivilized or "bad." He is too blind to see that upon social questions his own head is as full as anyone's of the very sophistry, conflict in idea, confusion and bigotry that keeps men apart and makes them fight each other; and he never even dreams that "best woman who ever lived," who taught him in his childhood was not a **real** woman at all, nor civilized, for the human race has just simply not yet got that far.

We are still all brutes together, and if it were not for the refined and gentle brute in the "best" of us, the one each tolerates and even nourishes and strives hard to conceal, deny or defend, the brute as he manifests himself in Tammany Hall, white slavery,

hatred, crime and war would not be known among men.

So, I repeat, I do not speak of separating brutal from manly **men,** but of eliminating brutal **ideas, practices** and **conditions** wherever we find them, for it is these of which we want to rid ourselves.

Let us show **them** up so any child can know any one as quickly as he now knows the picture of a snake or The Devil or can recognize the smell of brimstone, and we shall soon discontinue our idiotic babble about "good" and "bad" men and our efforts at punishing or reforming the bad ones for we shall find,—"There ain't no such things,"—and all be **men** together.

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And now come some pages I wish I could print in **red,** for they show exactly where to look for this brute, subtle and imaginedly hard to detect, of which I speak. Look always first behind the phrase:

"I haven't time."

Be always **very** careful how you use those words and whenever you are tempted to use them or you hear them used, just analyze the situation and you will all too frequently find they mean straight out:

"My ideas in this matter are all right, or,—right or wrong, they satisfy me. I do not care to have them challenged or discussed and I am not open to any new ones." In other words **"I'm a bigot and I-stand-pat."**

In any such case you may know you are face to face with the brute in his greatest stronghold, but a

stronghold only because it has never been attacked, Let but a few of us grapple with him here and we shall soon drive him out from the lives and affairs of men.

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If the owner of a factory or mine were to station guards at suitable places with instructions to shoot down instantly any employee who dared utter a word of complaint regarding the working conditions of the place, I fancy both you and I would say that man were a brute, and it would not be long before such a thing would be stopped.

Men,—some men at least,—even recognize the brute in any employer who flatly refuses to receive a deputation of his workmen who have a complaint or request to make, or to do anything in the matter after he has received them and heard what they have to say, but we are by no means so quick to discern the animal in the smiling, affable owner who says to one of his lowest who comes to him singly with a grievance.

"I am **very** sorry, my friend, but I really **have not time** to go into this matter with you. Please settle it with the foreman or manager.

Perhaps that man really imagines he means what he says about being very sorry and not having time, but the nearer he comes to meaning it and the more plausible he can make his statement appear to himself and others, the more dangerous member of society is he, for if we did not tolerate the brute among us in his mild, smiling and plausible moods we should not tolerate him at all. It is his soft and smilingly friendly

manner that keeps him established among men and opens the way for any activity in which he may care to engage.

That owner and all like him have yet to learn that, time or no time, there is, in all the world, **nothing more important** than to "go into" any case of grievance, appeal for relief or request for a hearing, whence ever it may come, and go in clear to the bottom in a real desire to understand and have things understood.

And the rest of us have yet to learn that whenever the brute in his pleasant, smiling and seemingly sincere mood reveals himself, right there is need of real manhood, and right there is where, in social affairs, a real man's work sets in.

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But what I have said is in no way limited to employers or employed. It applies in the very broadest sense to the relations between any two or more human beings on earth, and in further illustration I will relate some incidents from my own experiences.

I, like many others I know, some of them very dear to me, am a great sufferer under prevailing social conditions. Some years ago a great wrong was about to be committed in the name of the law; a wrong which very decidedly affected my well-being and that of my family.

I wrote to a high official who was closely connected with the case and asked for a single hearing, telling him I felt sure I could present the matter in an entirely new light and thus perhaps change the course of events.

A short note from that official's secretary informed me that Mr. ——— **had not time** to see me, and a hearing would do no good because his mind was all made up in the matter.

Whether his mind was made up for or against the wrong being done or whether he felt himself able to avert it makes not a particle of difference. He didn't **want** to hear what I had to say. If he had he would have found time quickly enough.

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At another point in my work of eliminating these stupid, oppressive limitations under which I am forced to labor, I went to a man who plays a leading part in a large organization devoted to so-called social betterment, and asked him to listen to what I had to say.

He said he would and he did,—**with one ear.** The rest of his faculties were devoted to the possible detection of anything at variance with the views he already held, any note of Socialism or Anarchism, for example, and I felt that anything he might construe as that would be a barrier between us.

But I was not talking Socialism or Anarchism just then, I talked Christianity, and when, after half an hour's discussion, I asked that man if he felt sure he understood the teachings of Christ, whether what Christ taught was really **clear** to him; he replied, "No, not quite."

"And yet you claim to be on Christ's job," I rejoined. "Suppose Christ had taught us the multiplication table and you were using that but were not quite sure whether six times six are thirty-five or one hundred

and seven. Or imagine yourself building a house and not quite sure whether you are building upon sand or solid ground and you cannot quite make the timbers or bricks you are using hang together. How far would you ever get in any such work?

"My claim is, the **rational** thing for any man to do is first get things clear in his own head and not spend any time fooling around with vague or unclear notions. It is perfectly plain to me that no man with confused ideas of what he is doing can be said to know what he is about, and I cannot see how any man with such ideas **dare** imagine he can talk or otherwise act rationally in any matter in which those ideas play a part."

"But," came the man's answer, "**I have not time** to stop and think of all these things, God has put me into the harness and I must keep right on doing His work."

With no time to make sure it **is** God's work! Imagine it. "Poor God," I thought, "to have such things as that blamed onto Him." And it came to me there is such a thing as taking God's name in vain, just as many a ruler does, when, at the instigation of The Devil, he plunges his people into war and then gives God the credit for any victory they may win.

If people really cared a rap for either Christ's teachings or God, there never could be any war and, like hundreds of millions of others, my friend, of that big organization, would soon be wondering why he has spent so many years of his life enslaved by the confusion and bigotry in his own mind, and blindly

working **against** Christianity, civilization and freedom instead of consciously for it.

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Another instance: About three and one-half years ago I listened to the pastor of one of our largest churches in a talk about God and prayer.

I liked his modern, liberal views and while discussing them with him two days later he told me I had a wonderfully clear way of stating things. Encouraged by this I asked him if he would not get five or six of his people together and discuss social subjects with me an hour.

"An hour!" he exclaimed. "Why, man! **Time is just the thing I haven't got.** I am so taken up for the next six months I do not see when I could give you fifteen minutes, say nothing of an hour."

And I asked **that** man if in his busy-ness he were sure he was rightly applying the teachings of Christ to our social relations. He answered no, that he could not be,—always,—but he hoped he was doing his best.

There is no doubt in my mind he was, but in **my** work I should consider it a very poor best, indeed, which in six months did not allow me fifteen minutes in which to discuss matters quietly with a view to getting clearer ideas and thus being able to do better.

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Another: Two years ago I was holding **Vigilante Meetings**. After one of them a man asked me to get in touch as quickly as possible with two well known Christian ministers, whom he named. He was very

sure both would eagerly hear what I had to say for they were looking for exactly this thing.

I did so and will tell you about my visit to one of those men now. The story of the other visit makes a longer and still more pitiful tale. You'll get it some other time.

"But, my dear sir," said this man, "I simply cannot do as you wish. Get a few men together and talk things over an hour or even give you half an hour alone! It's impossible. I'm a **very** busy man, **I haven't time.**"

"I'll tell you what I'll do," he added. "If you will write out what you have to say and send it to me, I'll look it over when I have a few spare moments and, if I find it worth while, perhaps, after four or five months, I'll call a few men together and ask you to address us."

"Meantime," I asked, "what about **your** work? Are you **sure** you are on the right track and really preaching what Christ taught? I'm looking for men who are."

"That's nothing here nor there," he replied. "I'm paid for doing a certain work and I've got to do it."

"Just the answer any gunman or thug could give," I rejoined, upon which he insisted he was neither gunman nor thug and knew perfectly well what he was about, without, however, impressing me very strongly with the idea that he did.

It was President Elliot, I believe, who said "Christianity **might** work. We don't know for it has never been tried," and this man's church is **one** of

those in which I have never heard it preached or saw it practiced.

That merely means his is one of the many churches I have attended more than once for, to make a long story short, I never found Christianity being either preached or practiced in any church or hall, home or other place. The human race has just simply not yet got that far. If it had we'd be civilized and we do not yet know what either Christianity or civilization is going to be like.

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I am not going to emphasize my points to the limit just now, but, along with that one about the refined brute being dangerous, there is another idea I want to set working in your mind. I shall bring out both very strongly farther on.

Touching first the refined brute again, I want to add to what I have said, that, as a real and subtle menace to society; something really dangerous upon which to hold our attention closely fixed:

Tammany Hall, the white slaver, check forger or murderer isn't in it with any Christian minister or other preacher, teacher, ruler, leader, agent or manager of affairs who, from "lack of time" or any other cause, just stands pat and does not WANT to put his social ideas and activities to the test and see whether they will really bear investigation.

If you read that paragraph carefully you will find the list of persons it contains includes every man,

woman and child on earth, old enough and intelligent enough to know a clear idea from a confused one.

And, if you take it with the other things I have said, you will see its meaning is,—the brute in each of us always manifests himself in a lack of desire to understand and have things understood and he is most dangerous when soft and smiling, subtle and unsuspected. It remains only for us to learn to recognize him instantly in **that** mood and he'll never bother us in any other.

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The new idea I want to set working is this: If engineers were building a railroad or a bridge, or mere day laborers digging a ditch, but with no clearer ideas of what they were about than have our Christian ministers or other preachers, teachers, leaders, agents or managers in social matters, of what **they** are doing, it would soon be said "these men need care and will bear watching," and they'd be put where they could do no further harm.

In other words, there is a very clearly defined malady I call **Social Insanity** with which we are **all** affected, under which we all suffer and about which I shall have a great deal to say at various times.

Naturally, the only possible cure for the affliction is that each strive and all help each other get social matters clear or "right in our head," and it is in this work this Manual is going to play a **very** important part.

From what I have told you about my experiences you may imagine I spend most of my time running about trying to get people to listen to something I have to say, but that is a very erroneous idea. Get rid of it if you have it.

Most,—in fact very nearly **all** my time is spent in reasoning out things worth saying when I do talk and I am not losing any sleep over who listens and who don't. That will all come right in due time.

It is the man who works out **clear** ideas of manhood and civilization or social order,—Christianity if you will, or Socialism, Anarchism, or any name you may care to give it,—ideas that will stand test and hang together under strain, that is going to be listened to in the end.

This confusion of emotional, vague, irrational, guesswork, out of which arises distrust, injustice, oppression, our labor difficulties, "charities," "the underworld," reformatories, prisons and every phase of social discord and trouble, cannot **always** prevail. I mean the confusion which keeps men divided against and makes them fight each other, causing whole nations to rush insanely into war exactly as those swine, entered by "devils" that had just been cast out of men, rushed down the mountain side into the sea.

This confusion, I say, cannot last forever.

It has all got to be cleared up some time and I claim that time is right NOW.

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Thus far those pages printed in red. The question still remains "Just how clear up the confusion in our social ideas?" and this brings us once more to the subject, **clear** ideas or **standards.** I have said the only thing necessary to put things right in the world is that somebody propose the first **real** social standard,—for example, a standard of **Manhood**—and then men check up prevailing ideas, practices and conditions by that. The standard I propose is:—

MANHOOD: Eagerness to face a situation squarely in a desire to understand and have things understood.

You will notice that here is designated a **mental attitude** and before we have gone very far you shall see how, so long as we maintain that attitude, other standards take form in our minds, and then others, and still others, until we soon find our social ideas all ranging themselves into a system, exactly as our ideas in arithmetic or geography, and all social questions coming clear.

And just **because** of this system where system never yet was, we are going to find that from the moment that mental attitude—**manhood**—begins to dominate our so-called **social relations** or relations with "**each other,**"—exactly as it already dominates our conscious **technical** relations or relations with **things,**—distrust, quarrels, injustice, oppression, misery, degradation,

hatred, crime and war among human beings will begin to,—

"Fold up their tents like the Arabs
And as silently steal away."

On the other hand we shall find that, so long as we **disregard** this idea of manhood, and let **bigotry** rule, just as it always has ruled in social affairs, and rules to-day, the rule we are all fighting so hard to **maintain**, this thing we now **call** our **"social system"** will remain what it always has been and is, not a **system** at all but merely a Hell's mess of crude, confused, capricious, conflicting and deranged ideas.

And social conditions over all the earth will grow rapidly worse, with no man or group of men able to grapple INTELLIGENTLY with a single so-called social situation or problem, and the same damning old "God help us all" notion, the only one to which men can turn in their trouble. I say "damning" notion for we may be very sure neither God nor anybody else is going to help us put things right in the world until we put **real** meaning into that word **manhood** and make, at least, some kind of a sincere, intelligent effort at putting them that way ourselves.

This idea of equipping and training an army, for example, building big guns and battleships and every Hellish device human ingenuity can invent, and then praying to God to be on "our" side in a fight, is straight out merely one of our millions of daily manifestations of fiendish contortions of deranged minds

Leaving the term God out of the discussion for the present, it is very easy to see that where just plain, every day **intelligence** is let into men's dealings with each other there can never be any fight:—

And I will undertake to show any man who really wants to know, exactly how all the nations now at war, or preparing for war, can get a million times more than they now are contending for by first of all merely TRYING to understand some simple social matter.

The disbanding of armies and sinking or scrapping of battleships and guns will follow close upon that.

I'll even go farther and show how any party, sect or group of men or man can get what **they** want in life, by merely letting this simple thing intelligence in under their own hat, and working out a clear, manly, **CIVILIZED** idea of what they **DO** want.

PUNCH

This all means, if it mean anything, that, even in its early stages, this little book has a big, swift **punch.** If you want to get it now, follow the course, indicated under "How to Use the Manual." If you don't want to get it at all, don't read or heed the book, but then is when you want to go mightly slow, and be very, very low, in your talk of sanity, safety, manhood or civilization, and keep your eyes open against a jolt or a fall, for you may be dead sure you are headed for at least one **big** one.

HOW TO USE THE MANUAL

Whatever you read in these pages read very, very carefully in a **desire** to understand. Years of concentrated effort have been made to put **real** meaning into them and you will certainly find it there if you try.

And remember this,—the definitions or standards given are for **use.** How much good would it do a man to read somewhere or be told ten dimes make a dollar, sixteen ounces a pound and which is his right and which his left hand if he did not apply the ideas in his daily life?

How much good is **any** word unless men know what it means and how much good is all our talk of manhood, civilization, rights or liberty unless we have **standards,** or definite, clear, working ideas of these things, so we may distinguish them instantly and clearly from everything else and know what we are talking about?

The standards here given may not be anything like the ideas to which you have always been accustomed. In all probability they are NOT. If they were there would be no distrust, hatred, crime, and war to-day

and I should not be writing this book,—so, for that very reason, they are worth considering.

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In "The Vigilante" No. 2, it was said we are not yet real men and that is so. Not a man among us can stand the test of manhood because the human race has just simply not yet got that far.

If now, you be interested to know which of your ideas or other acts are manly, and which brutal, or whether you be entitled to call yourself a really civilized being, look up **Manhood.** You will find it under M in the following pages.

Do not follow up any of the references given at the end of the piece, just reason over what is said about **Manhood.** Ask yourself,—

"Does that definition satisfy ME? Can I tear it down, add to it or take from it in any way?" In other words,—"Do I know or can I suggest a better one?"

If you can, that is what we want, for any man is a poor Vigilante, indeed, who keeps his mind littered up with any but the very best ideas he can get. And if you cannot, you must accept this one, pending the advent of a better, or you will find it later clinging to you, following, and even haunting you wherever you go, until you are **forced** to face the situation squarely and make up your mind just what, with you, **does** distinguish a man from a brute.

It is worth devoting a great deal of time and care to this question of MANHOOD. Ten, a hundred or

a million years would not be too much for you will find everything I or anybody else has to say on social subjects, turns upon that. It is impossible to talk or even think seriously of any social matter whatever, without being constantly confronted with the question,—"Are we men or brutes who do these things or who claim to strive for better social conditions?"

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Keeping in mind, now, the definition of Manhood I have given, turn in succession to the following, not heeding the references to other words given under each item.—Foundation of Society, Safety First, Sanity, Bigotry, Brute Ideas, Brute Advantage, Brute Rule, Brute Inertia, Right Living, Rights, Crime, Understanding and Civilization.

❖ ❖ ❖

If you be thinking of war turn to Understanding (no references) and then to Neutrality, Arbitration, Standard, Standing Firm and Standing Pat, Peace, War, Manhood, Together and Civilization.

❖ ❖ ❖

Perhaps you like the idea of remaining "Neutral," turn to that, and if you imagine this war or any other war or dispute can ever be **settled** by "Arbitration" turn to that.

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Patriotism, Preparedness and Duty are treated under these heads, Belief under that one, Ideals under I, and then, coming down to good solid ground take

a look at Order, System, Trouble, Deranged Idea, Social Engineering, and Engineering.

❖ ❖ ❖

Let us say the theme is Business. Turn to that and then to four of the brutes again, Brute, Brute Ideas, Brute Advantage. Brute Inertia, and, finally, to Square Deal, Rights, Crime, Value and Vigilante Trading Place.

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Many pages of this "how to use" might be given but this is enough for a starter, and, after all, in order to directly derive the greatest benefit from the Manual each must learn to use it himself.

In any case the only possible way of bringing about understanding and a cessation of strife in social matters is,—

Put definite, clear, REAL meanings behind the social words we use.

Do that and you will soon find social affairs coming clear as if by a touch of magic.

❖ ❖ ❖

Try, now, looking up different words such as Manhood, Standard, Knowledge, Crime and following up all the references given under each. I think you will soon find all the ideas I express fit perfectly in together and form a **system.**

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I am well aware many of the references given are not the best and many are not even well chosen but I intend to have all this in better shape in the next

and enlarged edition of the volume. For the present my greatest care is to get the book out and at work.

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After you have worked a while with the Manual and got a pretty good idea of what it means, begin at the beginning again and read it carefully word by word, this time clear through, definitions and all. Do this from time to time and you will find the significance of the ideas here presented grows upon you with each reading.

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Whatever you do, do not expect the full meaning of the book to dawn upon you all in a flash. It will come quickly enough if you **want** it to but you must do your share.

If you went to England unacquainted with the English coinage, you'd have to get accustomed to a lot of new ideas and words relating to money, and learn just how and when to apply each one; and if to Germany or France you might have to learn a whole new language before you could express yourself so men could understand.

And so it is going to be here, only our new language need not consist of more than four, six or eight words to begin with; **Manhood, Civilization, Bigotry, Rights, Value and Crime,** for example. The meanings of all the others will soon come clear of themselves.

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In order to make very plain the point in this chapter I want most to clinch I relate an incident which occurred a few days ago.

I had given a very busy professional woman the proofs of part of this book to read and when I saw her one morning she was very much pleased with the work. She said it presented things in a new light.

"And now," I asked, "what is your criticism? What parts don't you like and where would you suggest improvement?"

"I didn't read the book with criticism in my mind," she replied. "I read it to get the ideas you express and I like them very much."

This means that woman read what I had given her in a **desire** to understand, and if you and a few others will take up the Manual in the same way we shall soon have men and women getting **really together** in their ideas of social affairs and, by virtue of that togetherness, masters of any social situation that may arise little or big.

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In case, now, you have not right along been following the directions I have given as to how to use the Manual, turn back, before going any farther, to the paragraph on page 31 which deals with the Vigilante definition of **Manhood** and begins:—**"Does that definition satisfy ME?"**

Read on from there very carefully and when you come to the next query be sure and fix it indellibly in your mind,

"Are we men or brutes who do these things or who claim to strive for better social conditions?"

After that, follow on down through the different paragraphs and do exactly what each says, keeping in mind you are missing a lot that is being said if you don't, and perhaps shutting yourself off from the possibility of forming any intelligent opinion of the Manual and what it can do in the way of helping any man get things right in his head.

A

ARBITRATION.

As applied to **social** affairs this word means: **The patching up of differences between men, by other men, in matters none of them understand.**

All the social arbitration we have ever had has been nothing more than that, and all the ideas of such arbitration we have to-day will never get us one iota beyond that. It isn't arbitration or **patch-ups** we want, it is definite, clear, working ideas or **standards,** by which all **social** differences can be **settled.**

The war between Japan and Russia was "arbitrated," but was **there** anything more than a patch-up? Was anything really settled? Will the treaty then signed prevent those two nations or any other nations from ever fighting over the same questions again?

The word arbitration brings up before us the picture of a man or men listening attentively to the different "sides" in a dispute, hearing all the arguments and weighing all the proofs, and then reaching a "decision" as nearly as possible "just" to all concerned.

Suppose now men came to you, disputing, and asked you to "arbitrate" in some matter of which you know or can easily find out. Let us say the question is: "Are four times five nineteen or thirty-two?" Or, "Is Paris in Belgium, Spain or Portugal?"

I don't imagine you would spend much time listening to the different sides, hearing arguments, weighing proofs, studying the case or bothering much about the "justice" of the "decision" you are about to make. I picture you merely telling those men **in a way each can understand** exactly how much four times five **are,** or where Paris **is,** and I cannot conceive anyone being dissatisfied for long over such a termination of the scrap, or needing any "treaty" to clinch the arrangement or ever fighting about **that** thing again.

Arbitration in social matters never settles anything because it does not **explain** anything, and until social relations are explained in a way **every** man can understand, men are going to fight. After that there will be nothing to arbitrate for dispute and quarrel and fight over social matters will be out of the question. It is impossible to even imagine men fighting about things they understand.

See Neutrality, Belief, Ideal, Brute Ideas, Brute Inertia.

Compare Manhood, Order, System, Knowledge, Standard, Social Engineering, Understanding.

ART.

The studied expression of an idea. It is always art to do things in an orderly manner.

See Civilization, Order, System, Engineering.

Compare Belief, Bigotry, Brute Ideas, Trouble.

B

BAD.

See Right.

BED ROCK.

See Foundation of Society.

BELIEF.

As we now know it, belief is one of the most deranging, dangerous, damning and Devilish things that enter into our lives. In social matters we deliberately mix it very profusely in with our **knowledge** and it holds us spellbound in the barbarian or fiend stage of our development. It keeps us from being real men or civilized. We "believe" a thing is **so** and then act upon the idea as though we **knew** it to be so, without stopping to investigate or reason.

See Bigotry, Standing Firm and Standing Pat, Brute Rule, Trouble, Neutrality, War.

Compare Knowledge, Standard, Understanding, Order System, Vigilance and Vigilante.

BIGOTRY.

Lack of eagerness to understand and have things understood. Most often an unwillingness to "get together" with the other man, manifested in the assumption our ideas are right, and a conscious or unconscious refusal to investigate or test them to see whether they really will hold.

Bigotry is a mental attitude, the opposite of Manhood, and the only thing that ever played the Devil in or with the affairs of men. It is the "Evil Spirit" to which we have always rightly ascribed all that ever was or is wrong in men's relations or dealings with each other.

See Brute, Brute Rule, Belief, Crime, Underworld, Standing Firm and Standing Pat, War.

Compare Manhood, Understanding, Social Engineering, Vigilance, Vigilant, Vigilante Meeting.

BLAME.

The thing we call blame has no place in the mind of any being who would pass as a real man. If any person be doing the best they can nobody but a fool

would **blame** them for anything they do, and if you imagine anyone be **not** doing their best just stop and ask yourself: **"Am I?"** If you want people to do or live otherwise than they now are doing just show them **how** in a way they can understand and they'll do it quickly enough.

See Right—A man, Right Living, Rights, Neutrality, Understanding, Manhood, Civilization.

Compare Crime, Uplift, Vigilante Trading Place.

BRUTE.

Any living being of a lower order than man, or any man when he is doing an unmanly thing.

See Bigotry, Underworld, Crime, Brute Ideas, Brute Advantage, Brute Inertia.

Compare Understanding, Square Deal, Rights, Vigilance, Vigilante, Vigilante Trading Place.

BRUTE ADVANTAGE.

Any advantage over another of one's kind which only a brute would strive for, take, or maintain. Such things are always the result of bigotry and have no place in the relations and dealings with each other of beings who would call themselves men, or sane, safe or civilized.

See Brute Ideas, Crime, Business, Brute Inertia, Standing Firm and Standing Pat.

Compare Value, Manhood, Understanding, Social Engineering, Square Deal, Vigilance, Vigilante, Vigilante Trading Place.

BRUTE IDEAS.

Uncivil ideas upon which brutes act in their dealings with "each other." They are, so far as we are concerned, all right among brutes but show, plainly enough, The Devil in **us** so long as they are tolerated in man's relations with man.

See Order, System, Trouble, Deranged Idea, Bigotry, War.

Compare Thing That Counts, Business, Civilization, Vigilance, Vigilante.

BRUTE INERTIA.

In human beings the resistance to change from the brutal state to manhood.

See Belief, Devil, Bigotry, Brute Advantage, Brute Rule.

Compare Vigilance, Vigilante, Vigilante Meeting.

BRUTE RULE.

The senseless, oppressive limitations we, in our insincerity or lack of manhood, impose upon each other and maintain by a refusal to reason or listen to each other, backed up when necessary by deceit, cunning, threats, coercion and "brute force."

See Bigotry, Brute Inertia, Crime.

Compare Manhood, Vigilante Meeting, Vigilante Trading Place.

BUSINESS.

The state of being busy at something.

This includes all occupations of men, and the time is now come to check up a bit, and, true to Vigilante traditions, determine just what kinds of business we are going to tolerate in human society and what ones have got to go.

See Understanding, Social Engineering, Standing Firm and Standing Pat, Brute Ideas, Brute Advantage, Brute Inertia, War, Rights, Crime, Vigilance, Vigilante, Vigilante Trading Place, Vigilante Meeting.

CALL.

See Vigilante Call.

CIVILIZATION.

There are two definitions of this word. One is: **The art of living and working TOGETHER.** Mentally together, that means, together in our ideas of things. War or strife or social trouble of any kind is unthinkable in anything a sane man would call civilized society.

See Together, Sanity, Manhood, Understanding, Order, System, Vigilante Trading Place, Vigilante Meeting.

Compare Trouble, Deranged Idea, Brute Advantage, Brute Rule, Ideal, War.

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The other definition is: **Being civil to the other man.** But it must be **real** civility, the kind manhood breeds, something that will stand test and hang together under investigation. Not something all on the outside, mere show and sham and pretence.

See Right Living, Rights, Value, Vigilante Trading Place.

Compare Blame, Uplift, Crime.

CRIME.

The refusal to listen and note anything socially wrong as well as the withholding of information, giving false information or doing any other thing intended to prevent anybody from getting into better relations with things and thus leading a better life.

See Bigotry, Deranged Idea, Underworld, Brute Idea, Brute Advantage, Brute Inertia.

Compare Right Living, Rights, Value, Understanding, Vigilante Trading Place.

D

DERANGED IDEA.

An idea out of place among others and always a trouble maker.

See Trouble, Belief, Bigotry.

Compare Order, System, Understand, Engineering.

DEVIL.

Our own lack of manhood or sincerity in our dealings with "each other."

See Bigotry, Brute Ideas, Brute Rule, Brute Inertia, War.

Compare Manhood, Understanding, Vigilance, Vigilante.

DUTY.

Every man's FIRST duty is to be a REAL man. There will then never be any occasion for being anything else. This topic like all the others touched upon here will be treated more fully in **"The Vigilante."**

See Patriotism, Preparedness, Safety First, Sanity, Understanding, Neutrality, Arbitration, Social Engineering, Thing That Counts.

Compare Brute Ideas, Brute Rule, Brute Inertia, War.

E

ENGINEERING.

Certain branches of applied KNOWLEDGE.

Engineers go about their work in an orderly, methodical way. They apply what they **KNOW** and **are very careful** to avoid guesswork or "belief." Their "method," like all method, consists in having definite, clear, working **ideas, or** standards, in all they do, and

if there be no such standards in any given field, they study into the relations of things and reason out a set, not to talk about but to **use.**

See Understanding, Knowledge, Standards, Vigilante Trading Place, Vigilante Meeting.

Compare Belief, Bigotry, Deranged Idea, Ideal, War.

F

FOUNDATION OF SOCIETY.

That upon which social intercourse is based. So far it has always been based upon emotion, belief, guesswork, pretence and sham. The only possible foundation for society among beings who would call **themselves men** is **manhood.**

See Manhood, Standard, Understanding, Knowledge, Civilization, Standing Firm and Standing Pat.

Compare War, Deranged Idea, Devil, Bigotry, Brute Rule.

G

GOOD.

See Right.

I

IDEAL.

It isn't **ideals** we want, or anything in any way up in the air. It is good solid **IDEAS,** firmer and more unshakable than any rock. Ideas right under us upon which we can stand. Something we can feel and know always is there.

See Understanding, Safety First, Foundation of Society, Knowledge, Social Engineering, Vigilante, Vigilante Meeting.

Compare Peace, Belief, Deranged Idea.

IMBECILE TALK.

The most imbecile talk I ever encountered, and I encounter it more than often enough, is that of how hard it is to do a thing or how impossible, merely because it **never has been done.**

See Understanding, Social Engineering, Vigilante Meeting, Vigilante Trading Place.

K

KNOWLEDGE.

Ideas which will stand test, and that means, always, every test any man knows or can devise. Ideas which will not bear investigation are not knowledge and there is always something shady and very, very dangerous about ideas we do not **want** investigated.

See Manhood, Understanding, Engineering, Social Engineering.

Compare Ideal, Belief, Bigotry, Standing Firm and Standing Pat, Peace, War.

L

LEADERSHIP.

In **social** affairs an exceedingly dangerous thing which we want to abolish as quickly as possible. Sheep and cattle let themselves be led. **Men** work together in understanding.

See Brute Ideas, Brute Inertia, Patriotism, Preparedness, Safety First, Sanity.

Compare Understanding, Standard, Civilization.

M

MANHOOD.

A mental attitude which reveals itself in an **eagerness to face a situation squarely in a desire to understand and have things understood.**

As I have already explained in "The Vigilante" No. 2, those last four words do not really belong to the definition but we will put them there until we become a bit accustomed to the idea involved and how to apply it.

See Foundation of Society, Understanding, Civilization, Right Living, Rights, Value, Vigilante Trading Place, Vigilante Meeting.

Compare Bigotry, War, Brute Ideas, Brute Advantage, Brute Rule, Brute Inertia, Crime.

MANUAL.

A book of convenient size and form which contains the elements of a science. This book is a manual.

See Knowledge, Standard, Vigilance, Vigilante, Vigilante Meeting.

Compare Belief, Ideal, Bigotry.

MENTAL ORDER.

Order in one's mind.

See Order, Mental System, Understanding, Knowledge, Engineering, Standing Firm and Standing Pat.

Compare Trouble, Belief, Ideal, Deranged Idea, Bigotry, War.

MENTAL SYSTEM.

A long continuity of ideas each carefully worked out and all fitted as perfectly as possible in together It is mental system enables us to build houses or machinery, solve problems or do anything systematically.

See Knowledge, Right Living, Rights, Sanity, Engineering, Vigilante, Vigilante Trading Place.

Compare Neutrality, Arbitration, War, Crime.

NEUTRALITY.

A looker-on attitude maintained by some men while others fight, and wherever you find that state of affairs just make up your mind not a man in the bunch has really got his wits about him or knows what he is doing.

Neutrality is always a manifestation of ignorance, or, I will even say, of stupidity, or far worse, for, just as it is impossible for men to fight about things they understand or even **want** to understand, so is it impossible for other men to stand quietly by and see a fight going on over matters which are perfectly clear to them, or which they really **want** cleared up.

Suppose a lot of men have decided to build a house together and two or more start to quarrel or fight over how many inches there are in a foot, how thick or long a certain timber is or how many bricks are needed for the job. How far could such a quarrel proceed, in the presence of other men who know these things or have standards by which they can easily be determined?

I don't imagine you would hesitate very long before calling **such** a scrap **stupid,** and all non-combatants just as stupid if they allowed it to go on to the detriment of the work, or of a single person not dead eager for a fight for the fight's sake, or if they tolerated men in that mental attitude in their midst.

Imagine, now, another bunch, some belligerent and others "neutral" regarding some **social** question, such as law, justice, rights, boundaries, liberty or honor. Not one of those men has a single **clear** idea or standard relating to the things in dispute, and not one is open to such ideas for every man **imagines** his ideas are already clear on these subjects, so all will rebuff, reject, revile, persecute or even crucify anyone who proposes any **real** clearing up of the mess.

This isn't even stupidity. It's **bigotry** and that's far worse.

See Arbitration, Peace, War, Belief, Bigotry, Brute, Brute Ideas, Brute Inertia.

Compare Knowledge, Standards, Right Idea, Social Engineering, Engineering, Vigilance, Vigilante.

O

ORDER.

The fitting in together of things. The first place to have a care that order exists is in our head, for if it be not there we shall look in vain for it anywhere in the universe.

If we would call ourselves real men or sane, safe or civilized, we must strive to have all our ideas fit in together and tolerate no obvious derangement.

See Sanity, Safety First, Manhood, Standards, Engineering, Understanding, Vigilante Meeting.

Compare Deranged Idea, Ideal, Belief, Trouble, Bigotry, Peace, War.

P

PATRIOTISM.

One of the terms The Devil—that is, we ourselves, in our spirit of bigotry and our brute inertia—work overtime in our adherence to belief, emotion, guesswork and distrust to the exclusion of reason, manhood and civilization.

See Brute Ideas, Brute Advantage, Brute Rule, Brute Inertia, War.

Compare Duty, Preparedness, Vigilance, Vigilante.

PEACE.

Very few persons alive to-day have anything like a clear or rational idea of the meaning of this word, that

is, of what Peace is, and if you start a search you'll travel far and hunt a long, long time before you find one of them.

This is one of the words the meaning of which men do not understand. The human race has just simply not yet got that far.

But there is a **very dark** side to the situation,—Men don't **want** to understand, if they did they could do so quickly enough and live in peace.

I shall have something to say upon this subject in an early issue of "The Vigilante"; for the present turn to **War** as that is a much more appropriate head under which to discuss the **social confusion** in which we have always lived, whatever name it may have pleased us to give it.

PREPAREDNESS.

There is only one manly kind and that is **manhood.** Preparedness to face any social situation squarely in a desire to understand and have things understood. Anything lower than that is the preparedness of the brute, insane man or fiend.

See Duty, Neutrality, Arbitration, Safety First, Manhood, Order, Social Engineering, Vigilance, Vigilante.

Compare Belief, Brute Ideas, Brute Inertia.

R

RIGHT.

According to a standard. It is utter nonsense to talk of a thing being "right" or "wrong" or "good" or "bad" unless we have a definite, clear, working idea or standard by which we can judge it.

See Knowledge, Standard, Right—A Man.

Compare Belief, Deranged Idea, Peace, War.

RIGHT—A MAN.

A man is always right when he is doing the best he can and **HE** is the only person on earth who can tell whether he be doing that or not. If, however, you ever feel inclined to imagine the other man is **not** doing his best, just stop and ask yourself **"AM I?"** and it will perhaps come home to you there in some meaning in the words, **"Judge not that ye be not judged."**

See Blame, Uplift, Order, Manhood, Civilization.

Compare Right, Right Living, Rights, Crime.

RIGHT IDEA.

An idea is right when it works out right and brings the results we want. What we all need is right ideas or **STANDARDS** of law, order, manhood, peace, civilization, and religion.

See Right Living, Rights, Order, System, Manhood, Engineering, Standard, Understanding, Working Idea.

Compare Deranged Idea, War, Crime.

RIGHT LIVING.

Being in right relations with things and that is **well-being** exactly as we say of anything which is **rightly** done it is **well** done.

See Order, System, Rights.

Compare Trouble, Deranged Idea, Crime.

RIGHTS.

I do not **define** this word yet. I merely state: **It is the right of every man to know every thing which will enable him to get into better relations with things and thus lead a better life.**

So far as I can now see my final statement shall be, "It is the right of every man to know all that concerns him," but I like the first one better for the present.

See Order, System, Right Living, Understanding, Civilization, Value, Vigilante Trading Place.

Compare Trouble, Deranged Idea, Belief, Bigotry, Uplift.

RIGHT TO KNOW.

See Right Living and Rights, Value, Vigilante Trading Place.

Compare Crime.

S

SAFETY FIRST.

In the nature of things there can be no safety for men who do not keep their wits about them, and there can be no social safety without manhood, sanity.

See Manhood, Sanity, Order, Understanding, Patriotism, Duty, Vigilance, Vigilante, Vigilante Trading Place, Vigilante Meeting.

Compare Deranged Idea, Belief, Ideal.

SANITY.

The DESIRE as well as the ability to have things right in one's head. The lack of desire in this regard puts men in bondage to The Devil and makes fiends of them.

See Manhood, Order, Understanding, Foundation of Society, Right Living, Rights, Civilization, Value, Vigilante Trading Place.

Compare Deranged Idea, Belief, Bigotry, Brute Ideas, Brute Advantage, Brute Inertia, Peace War.

SOCIAL ENGINEERING.

The application of engineering methods, or science, in putting social affairs the way we want them.

The subject will be treated at length in "The Vigilante"; for the present, see **Engineering.**

SQUARE DEAL.

Whenever I speak of a "square deal" I mean a **manly** or what I also like to call a **Vigilante** deal.

See Right Living, Rights, Value, Vigilante Trading Place.

Compare Crime.

STANDARD.

A CLEAR idea. An idea that will stand any test any man knows or can devise, all the investigation any man can give it.

In the nature of things it is impossible such an idea be in conflict with any other that will also stand test, and again in the nature of things it is just as impossible for any man without standards to put two words rationally together on any subject or do any other sane thing.

I searched for years, and, not finding a single **social** standard, worked out those I now propose here, such as Manhood, Civilization, Rights and Value, together with a lot of others I haven't proposed yet. The whole forms a social system.

See Knowledge, Engineering, Social Engineering, Order, System, Right Living, Rights, Understanding Civilization.

Compare War, Ideal, Deranged Idea, Crime.

STANDING FIRM AND STANDING PAT.

We stand **firm** on a standard or investigated and tested idea. We stand **pat** on an idea we know or fear is unsound and therefore do not **want** investigated.

See Knowledge, Standard, Foundation of Society.

Compare War, Ideal, Belief, Bigotry, Brute Ideas, Brute Advantage, Brute Inertia, Crime.

SYSTEM.

A whole made up of parts fitted in together.

See Mental system.

Compare Trouble.

T

"THEY KNOW NOT WHAT THEY DO"

Was said of a lot of human beings when they were treating other human beings in a manner not possible among real men.

It applies to every man and woman who ever lived and means we have not yet learned to live and work **together** as men and civilized,—eager to understand and have things understood.

It does **not** apply to **Vigilantes** as you shall see when you learn more about just what a Vigilante is.

See Belief, Bigotry, Brute, Devil, Brute Rule, Brute Inertia.

Compare Manhood, Thing That Counts, Understanding.

THING THAT COUNTS.

With a Vigilante **Manhood** is the only thing that counts.

TOGETHER.

Mentally together or together in our ideas of things.

See Understanding, Social Engineering, Right Living, Rights, Foundation of Society, Civilization, Value, Vigilante Trading Place.

Compare Deranged Idea, Crime.

TROUBLE.

Order is the fitting in together of things, while trouble is **The infallible indication that somewhere somehow something does not fit.**

See Deranged Idea, Peace, War, Belief, Ideal, Bigotry.

Compare Order, Mental Order, Mental System, Understanding.

U

UNDERSTANDING.

An idea under us upon which we can stand, something that will hold, and we can feel and know, always, is there.

It is utterly impossible for men to dispute and quarrel and fight over things they understand or even over things they **want** to understand. It is only over things they **don't** understand and **don't want** to understand, men fight.

The Vigilante idea of manhood has something to do with understanding, and when we become accustomed to it we shall find, beings who would call themselves or be called **real** men cannot even think of war or any **social** disturbance save as they would think of the antics of a lot of crazies uncontrolled by the walls and other restrictions of an asylum, or as Christ thought of those who had no **desire** to understand and so crucified him:— " . . ., **they know not what they do.**"

See Manhood, Knowledge, Standard, Together, Civilization, Vigilance, Vigilante, Value, Vigilante Trading Place.

Compare Ideal, Belief, Bigotry, Deranged Idea, Standing Firm and Standing Pat, Brute Ideas, Brute Advantage, Brute Inertia, Arbitration, Neutrality.

UNDERWORLD.

That part of our relations in life which are dominated by The Devil, that is, our own bigotry or lack of manhood.

There could never be any underworld if we did not keep things covered up. If we did not refuse to reason

or listen to each other and know things as they are, thus wilfully keeping our own ideas and the ideas of others deranged so nobody shall have a true conception of things.

See Bigotry, Standing Firm and Standing Pat, Brute Advantage, Brute Inertia, Crime.

Compare Right Living, Rights, Understanding, Vigilante Meeting.

UPLIFT.

Most, if not all, our talk of uplift is insincere, criminal rot. Stop treading people down, listen to what they have to say, give them a chance and they'll need no uplift. They'll come up of themselves quickly enough.

See Blame, Right Living, Rights, Standard, Value, Vigilante, Trading Place.

Compare Crime, Brute Advantage, Brute Inertia.

V

VALUE.

What the value of a thing is to anyone else, is something that need seldom, if ever, concern you. **The value of a thing to YOU is what you will willingly pay for it when you know all you would like to know about it, or as near that as it is possible to get.** Any holding back by another of information you should have in order to enable you to judge better whether you want a thing at the price asked is **CRIME.**

See Right Living, Rights, Understanding, Together, Civilization, Vigilance, Vigilante, Vigilante Trading Place.

Compare Brute Advantage, Crime, Brute Inertia.

VIGILANCE.

Wide awake- and alert-ness to discern danger, ward off or eliminate trouble or provide for well-being.

See Manhood, Square Deal, Value, Civilization, Vigilante Trading Place.

Compare Deranged Idea, Belief, Bigotry, Brute Advantage, Crime.

VIGILANTE.

Any one of a number of persons, each right on the job for what they all want and vigilant against whatever he knows they don't.

As systematized and presented in this Manual the Vigilante move is no longer a more or less secret, spasmodic effort confined to a few here or there, but is made an open, constant, conscious and orderly working together of **all** men for what they want. So you see we Vigilantes have at last come up to a **broad** idea of our calling, which is to put things in the community the way we **want** them.

See Understanding, Standard, Order, System, Together, Civilization, Social Engineering, Vigilance, Vigilante Trading Place, Vigilante Manual, Vigilante Meeting.

Compare Trouble, Peace, War.

"THE VIGILANTE."

A Journal that Puts Things Right. Has appeared at long intervals mostly as a series of typewritten manuscript pamphlets for circulation among a few persons. Two numbers got out in print but not until money came in to help them out. A lot more numbers will now get out in the same way.

VIGILANTE CALL.

A printed leaf; a call for Vigilantes to get **together** and put things in the community right and put them that way to stay.

VIGILANTE MEETING.

A gathering in which social subjects are discussed

in an open, broad minded way, with a view to getting clearly before ourselves the necessity for **social standards,** working out, improving, testing and fixing in our minds such standards, and **accustoming ourselves to their use.**

These meetings have, so far, not been advertised. The word is passed and people come.

See Order, System, Standard, Understanding, Working Idea, Civilization.

Compare Trouble, Deranged Idea, Ideal, Belief, War, Bigotry, Brute Ideas, Brute Inertia.

VIGILANTE TRADING PLACE.

Any place of trade where real **social standards** prevail and business is done wholly in the open and on the square. Where **manhood**—eagerness to have all things understood—is the atmosphere and everybody has **rights,** especially the **RIGHT TO KNOW.** And where goods are chosen, and handling, service, price and everything else is adjusted according to the Vigilante idea of **VALUE.**

This means an absolute break with the old ideas of doing business, but it also means **art, a square deal** and **civilization,** according to the standards of these things given in this Manual.

It means, farther, real **system** and **confidence** in men's dealings with each other, to the absolute exclusion of brute ideas, brute advantage and crime, and it means, finally, a getting away from the mental attitude and ideas that give us the "Underworld" hatred and war.

Before long you will see more and more firms adapting themselves to this idea of business and whenever you find one just examine closely into its methods of doing all things, including the adjustment of prices, and then ask yourself whether you would not rather **buy** on that plan than on any other you know, entirely irre-

spective of whether you want to adjust **YOUR** business to the scheme or not.

For one there is a restaurant at 154 West Thirty-Fourth Street, New York City, which has adopted the plan. I write this even at the risk of being accused of advertising the house, but I want it known that one place, at least, is rapidly becoming a working model of the kind of business I describe, and that the scheme is practicable, and pays. The New York **GLOBE** calls this **"The Greatest Restaurant in the United States,"** and it is great, not merely because good food is served there, but because the whole plan and spirit of the concern is made to conform as closely as possible to the **VIGILANTE** idea.

And as that idea pleases all who benefit by it, one thing that can be said about this place is, the patronage is increasing. Another is, it is worth investigating.

This Vigilante idea of social standards in trade will be made clear in "The Vigilante."

See Value, Right Living, Rights.

Compare Crime, Brute, Brute Idea, Brute Advantage, Brute Inertia.

W

WAR.

Imagine a lot of so-called men fighting or preparing to fight each other. They fight or prepare because each wants something better than he has or sees coming and whatever anybody may say about the mix up, just fix it in your mind not one of those men has anything like a **broad, clear** or **civilized** idea of what he does want, or what he is fighting or preparing to fight for. If he had he wouldn't have to fight to get it.

War like railroad- or other strikes or any social disturbance whatever is the result of confusion in men's

minds,—the lack of understanding. It **never** results from clear ideas.

And, far worse, and again like strikes and other social commotion, it is always a manifestation of bigotry or the lack of **desire** to understand. In other words it shows lack of manhood, so, whenever we see human beings at war or preparing to go to war with each other, or talking war, or doing anything which makes for war, we may know they have left behind them whatever manhood and civilization they may ever have had. They are not men now, they are brutes.

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I repeat, men or groups of men or nations doing such things do not understand and do not **want** to understand. They are not "standing firm" on any idea which will bear investigation, they are "standing pat" on ideas they don't want investigated and each will use any means that may be deemed expedient to make this or that idea prevail without stopping to reason whether it really be a "right" idea or not.

And we needn't go to countries where men are shooting, stabbing, poisoning, drowning or imprisoning each other by the hundred, thousand or million if they can, to find either the lack of understanding or the refusal to understand, for each one of us can find plenty manifestations of both right in his own life and the lives of those about him.

Soon after this war began I talked with what would ordinarily be called an intelligent German of the better class, about the stupidity of it all and the desirability of peace.

"Stupid!" he said, "It's more than stupid, it's crime, but why did the other nations begin it? And as for peace, of course we want it. Germany has **always** wanted it and now she's going to have it.

"Just wait a few months until we win this war and then see how quickly there will be peace."

"But," I asked "is it necessary for Germany to win before there can be peace? Isn't it enough that men merely come to their senses and reason a bit?"

"Of course" he replied "just that. We've got to win and dominate, and that will bring men to their senses. France with her insane talk of "revenge" cannot reason and neither knows what peace is nor wants peace. The perfidious English cannot be trusted under any conditions. Belgium, Holland, Denmark, no country has any right to stand in the way of the natural expansion of Germany and you Americans are a horde of savages.

"We Germans stand for learning, culture, civilization. We are called by God to do exactly that thing and we are doing it."

I told him that as a grown man I had probably lived in Germany many more years than he. That I had studied the German way of looking at things and could at least talk coolly and rationally about it.

I said I was perfectly willing to meet him on his own ground in all fairness and the best of good will, and was sure that if he would sit down and talk the matter over quietly we could soon come to a perfect agreement on all the questions involved. I spoke from my experience with Germans in Germany.

But no, that was not what **this** man wanted. He had his own ideas and he didn't want them disturbed. He was **standing pat.**

Months after this I started out to find some American who is really sincere in his desire for peace and willing to at least discuss in an open, manly way the possibility of bringing it about.

A name I had previously heard more than once in connection with a nation wide movement for a certain social "reform" was given me and, following it up, I found to all appearances an educated, gentlemanly man.

"But" he exclaimed, "you're decidedly on the wrong track. Why on earth do you come to me? Peace! Of course I want peace, we all want peace but this is no time to talk about it. If you can devise some way of rounding up every German in the world, getting them into a high walled enclosure and then killing them, every last one, you may, after that has been done, come to me and talk peace. Until then stay away I beg of you."

"Would you include **every** German," I asked, "everywhere in the world?"

"I s-u-r-e-l-y would" he replied, "every one, or,—no, I'll say every **Prussian,** but **every one** of **them.**"

"Can you not imagine **one**" I questioned, "worthy to live and is there not a single American or person of other nationality you would include among those you hereby declare should perish?—But, above all else, are you really in earnest about this? Do you really feel that way?"

"Not another soul would I put in that pen but Prussians," he responded, "and, as for feeling that way, I certainly do. I **am** in earnest about it and was never in my life more in earnest about anything. I wish the thing could be done."

"Do you realize it is such ideas and such idle talk as that gives us war?" I said.

"Of course I realize it," he answered, "and I think we ought to have war. The sooner it comes the better, for after we have wiped out the Prussians the rest of us can begin to be decent."

Now take your choice of the kind of brutality you want, German or American, and remember it **is** brutality, there is not a tinge of manhood in any of that sort of thing.

Years ago I should have exclaimed on any such occasion as either of those just cited "God help the whole human race!" for certainly any race among which

such ideas can prevail is sorely in need of help. But I don't talk that way any more as I have found it far more manly and profitable to face the situation squarely and reason out how we can help ourselves, and as an indication of what that way is I will say:

The only fault I could ever find with any German is, in social affairs he persists in looking at things in his own emotional, distorted way, but that is exactly the fault I find with the Englishman, Frenchman, American, Mexican, Methodist, Baptist, Catholic, lawyer, preacher, Socialist and every other man.

And it is the same fault I should find with a lot of lions, tigers, antelopes, cats, mice, foxes, snails, wolves, snakes and rabbits if they were to try to live together and call themselves civilized.

Each persists in looking at things in his own dinkey little way. Not one is broad or manly enough to realize civilization demands far more than that, and that there is one "right" way of looking at things upon which all men not only can but **must** agree if they would call themselves or be called real men or sane, safe or civilized.

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The instances I have cited are very good examples of what I call "the brute ferocious" but not all brutes are that way and I insist the most dangerous ones never are. It is the gentle, soft and subtle ones to whom we must look for all our social trouble, for it is they who stand between us and real manhood and the elimination of all such trouble.

In illustration of this I am going to show you one of the most pitiful sights I have seen in a long, long time, if not the most pitiful one I ever saw.

The story of it has formed itself in my mind under a certain title and, as I find that title expresses the idea I want to bring out, I retain it here.

A few weeks ago I looked up a man I will call A—. One very actively engaged in nation wide welfare (?) work with whom I occasionally come in contact.

"Are you interested in peace" I asked. "I certainly am" he replied. "Very much so. But **I mustn't be.** I have other work to do and I must **not** stop one minute to occupy myself with anything else."

Think of it! Another hundred million people and, after them, nobody knows how many hundred million more, some of them rushing insanely into war like a lot of mad brutes and the rest being drawn helplessly as into a vortex and here a man in a position to make himself heard **has no time** to think of anything but his other work. **Not a minute** to listen to something another man wants to say to him.

"Put me in touch if you can with somebody who **is** interested in peace, who really wants peace and has time to pause and reason a bit over how to really bring it about" I said.

"You haven't far to look," he replied, "This whole building is full of peace societies and leagues and unions, all working for peace. Go to any of them, but try B—, he'll give you a hearing."

* * *

I went to B—, a man I had met several times before and who told me on this occasion he had always been in strong sympathy with the work I am doing.

"Have you a plan for stopping this war" he asked.

"I certainly have" was my reply.

"What is it?"

"The same as my plan for stopping all war. The substitution of manhood for brutality; of a desire to understand and have things understood in place of a desire to fight for the establishment of some dinkey little idea which we have never reasoned over ten minutes.

"There is a lot of babble going round about the United States being **forced** into this war to maintain her honor or rights, or in the cause of civilization and humanity. If we had a single clear idea of what our "honor" or rights or the cause of civilization and humanity are we should not have to go to war to establish it, for all nations would agree upon it and we should find we could advance the cause of both honor and humanity a million times more by showing how to keep out of war than by rushing madly in.

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"But there is more to this thing than that," I continued. "For many years I was called an engineer. If there be one thing engineers recognize above all else it is the necessity not only of **clear ideas** of what they want to attain but of the ability to express those ideas in a way others can understand.

The scope and sum of the engineers' job is to first find out himself and then show others how to do things. I am at present engaged in what I call "Social Engineering" and I go way beyond the ordinary gibberish of what men **"ought"** or **"should"** do and how nice it would be **"IF"** they only would do it, to the setting up of clear, definite standards of **manhood, civilization, honor** and **rights** and showing exactly what men have **GOT** to do if they want to attain any of these things and call themselves men.

"You can't build a railroad or a steamship without having clear ideas of what you are striving for and no more can you bring about manhood, civilization or honor without clear ideas of these things and doing what is necessary to attain them."

"So you really think that is the way to establish peace?" asked this man.

"Most assuredly" I replied "And the only possible way."

"Well," he rejoined slowly after a moment's pause; "You may be right. There may be something in what you say but I haven't time to go into it. There are two men waiting for me in the office. You go to C—, he'll listen to you."

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So I started for C—, not because I had been sent but because I was getting a very good "size up" of actual conditions in the pacifist camp,—a lot of organizations and a lot of time, money and effort expended but nothing really "doing" because of the lack of a single clear idea of how to handle the present social situation or any other, and lack of both time and desire to consider any ideas but one's own.

On the way I dropped in upon a young lady, who was head over heels in work (?) and seemed to be keeping a lot of others busy. She had something to say about a peace society which had been in existence a long time and used a lot of money but never really did anything toward peace. That's why we have war now and why so many other people have to pitch in and work for peace.

When I asked her to give me her idea of how to stop this war she said straight out she hadn't any. I found her frankness refreshing but wondered how she could expect the society she had named to prevent war if she had no idea of how to stop it herself.

But I was on my way somewhere.

"Is Mr. C— in?" I asked.

No, replied the intelligent, capable looking woman in charge, "but perhaps I can do something for you."

"Yes, you can," I replied, "If you can put me in touch with somebody who is in dead earnest in this matter of peace and really wants to bring it about. I am looking for such persons but do not find them. It is with peace exactly as I have always found it with Christianity or civilization. I hear a lot of people talk-

ing something they **call** peace and see them going through the motions of working for it, but I don't find them really living it or doing the things necessary to attain it."

"Why!" she exclaimed, "We are all in earnest about it here. We may not have **your** idea of peace but we have our own and we are working hard on that."

"That's exactly the trouble," I replied. "A dozen or more peace societies in this one building and a lot more outside and each one working on its own dinkey little idea instead of all getting together and working on one broad and real or rational one.

"Suppose every man you met had his own multiplication table or idea of North or a dollar,—all different and none of them clear, how far would we get in such confusion as that?

"Well," she rejoined, "I don't know what one is to do. Now there are some people down stairs who are absolutely certain they have the right idea of peace and how to bring it about and I don't agree with them at all."

"That's not the question" I said "Whether you agree with **them** or not, I'm not asking. My query is do you agree with yourself? Are your own ideas clear in this matter?"

"No, she answered that's just the trouble, they are **not,** but I **haven't time** to go into that for I'm very, very busy. I worked here till half-past one last night."

She sent me among some people who she said were really and truly what I was looking for but I didn't find it so and when I went back the next day to again try and see Mr. C— I found there was, for the present, small chance of interesting him in anything I had to say.

Now, don't you see why I call this a pitiful sight. There is a terrible war going on and a lot of our "best" people are working hard to stop it, with about as much

chance of doing so as so many rabbits would have of stopping the wranglings of millions of wolves.

War is the result of the brute, confusion and conflict in men's minds and it takes manhood and clearness to stop it. It can never be stopped by the soft and gentle brute and the very confusion, disagreement and conflict which keeps men apart and makes them fight.

Summing up, the points I want to fix are these: In any man's mind, and thus in human affairs, wherever the brute is **he rules,** regardless of whether it be a lion, a fox or the tamest rabbit or sometimes one and sometimes another.

And wherever the brute rules there manhood, civilization, justice and peace are out of the question. Men do not even know what one of these things is, for they just simply have not yet got that far.

Every brute says he wants peace. Any wolf or hyena will tell you, just as some of them have told me, they are willing to do **anything** to have **it,** even to going to war and killing as many men as they can, but each has his own idea of peace and each wants it to be **his** kind. The bunny, for example, wants to wiggle his nose and nibble his cabbage and imagine that's peace, while a lot of people fall for the same notion and imagine it is too, and that the soft and gentle creature ought to know and can really do something toward bringing it about.

The thing that makes the soft and gentle and subtle brute the most dangerous of them all is, men don't see he is there and look to those in whom he reigns for advice or leadership or to do something to keep the United States out of war, for example, when the plain truth of the matter is they cannot, because they themselves are not yet out of the brute stage, and, in all matters pertaining to civilization, are just as confused and at variance as any men at war.

What I am looking for is human beings who will throw off the rule of the brute completely and stand forth as real men and women, eager to face any social question squarely in a desire to understand and have things understood, thus making themselves masters of any social situation that may arise, little or big, and able to say,—not how things "ought" to be but how things **shall** be in men's dealings with "each other." It's easy enough if one want to do it.

See Bigotry, Crime, Brute, Brute Inertia, Standing Firm and Standing Pat, They Know Not What They Do.

Compare Manhood, Civilization, Engineering, Foundation of Society, Understanding, Neutrality, Arbitration, Right Idea, Vigilance, Vigilante.

WELL BEING.

See Right Living.

WORKING IDEA.

An idea which works out right and brings the result we want every time, or as near that as it is possible to get.

See Understanding, Foundation of Society, Civilization, Standards, Engineering, Standing Firm and Standing Pat.

Compare Ideal, Belief, Bigotry, Brute Advantage, Brute Inertia.

WRONG.

See Right.

VIGILANTE HEADQUARTERS.

This is a business devoted, for the present, mainly to publishing and conducted on the Vigilante plan.

Temporary address—**for mail only**—314 West 23rd St., New York City.

Telephone or other messages left at Fischer's restaurant, 154 West 34th St., will be delivered. Tel. Greeley, 4785.

Further details will be made public very soon.

PUBLICATIONS.

THE VIGILANTE, A Journal That Puts Things Right.

Of No. 1 only a few copies remain and they will be reserved mostly for libraries. A reprint may appear later.

Of No. 2 several hundred copies are still on hand. They were printed for free distribution and about eight hundred have been distributed that way. The remainder will be sold. Price each .....10 cents
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